

The Secret Garden *Mahmud Shabistari*

*One of the greatest classics
of Sufi thought*



Secret Garden Of Mahumud Shabistari

Maḥmūd ibn ‘Abd al-Karīm Shabistārī

Secret Garden Of Mahmud Shabistari:

Mahmud Shabistari Johnson Pasha, Maḥmūd ibn ‘Abd al-Karīm Shabistārī, Edward Armstrong Johnson, 1995-01-01

The Secret Garden [Gulshan-i Rāz, By] Mahmud Shabistari Maḥmūd ibn ‘Abd al-Karīm Shabistārī, 1969

Mahmud Shabistari. The secret garden [Gulshan-i rāz, engl.] Transl. by Johnson Pasha [Edward Armstrong Johnson]. Maḥmūd Šabistārī, Edward Armstrong Johnson, 1969 **The Secret Rose Garden** Maḥmūd ibn ‘Abd al-Karīm Shabistārī, 2002-04-01 The mystic verse of Shabistari written during a period of fierce conflict between Christianity and Islam in the fourteenth century must be considered among the greatest poetry of any time or land Restating ibn Arabi s ideas in poetic form and treating such themes as the Spiritual Journey Time and This Dream World and the ecstasy of Divine Inebriation it bears perennial witness to the capabilities and destiny of humanity While he was deeply rooted in the Sufi mystical tradition there are no cultural gaps to be bridged for he was keenly aware of that one unique truth which all religions strive to approximate Thus he writes I and you are but the lattices In the niches of a lamp Through which the One Light shines I and you are the veil Between heaven and earth Lift this veil and you will see No longer the bonds of sects and creeds When I and you do not exist What is mosque what is synagogue What is the Temple of Fire *The Secret Garden* Maḥmūd Ibn-‘Abd-al-Karīm Šabistārī, 1969 **The Secret Rose Garden of Sa’d Ud Din Mahmud Shabistari** Mahmud Shabistari, 1954 **The Secret Rose Garden of Sa’d Ud Din Mahmud Shabistari** Maḥmūd ibn ‘Abd al-Karīm Shabistārī, 1900 *The Secret Rose Garden of Sa’d Ud Din Mahmud Shabistari* , 1981 *The Secret Rose Garden of Sa’d Ud Din Mahmud Shabistari* Maḥmūd ibn ‘Abd al-Karīm Shabistārī, Maḥmūd ibn ‘Abd al-Karīm Shabistārī, 1920 **The Secret Rose Garden of Sa’d Ud Din Mahmud Shabistari** , 19?? *The Secret Rose Garden of Sa'd Ud Din Mahmud Shabistari : Rendered from the Persian with an Introd* Sheikh Sad-ud-Din Mahmud Shabistari, 1983 **The Secret Garden** Maḥmūd ibn ‘Abd al-Karīm Shabistārī, Edward Armstrong Johnson, 1969 **The Secret Rose Garden of Sa’d Ud Din Mahmud Shabistari** Maḥmūd ibn ‘Abd al-Karīm Shabistārī, 1969 *The Secret Rose Garden of Sa'ud Din Mahmud Shabistari* Maḥmūd ibn ‘Abd al-Karīm Shabistārī, 1968 **The Secret Garden** Sheikh Mahmud Shabistari, 2018-11-05 Shaykh Sa d ud D n Mahm d Shabist r was born around 1250 CE in Shabist r near Tabr z in Iran The Secret Garden Gulshan e R z one of two works of mystical poetry he produced was composed in 1317 CE in response to questions on profound Sufi metaphysics sent to him by a contemporary Sufi Master Shaykh Rukn ad D n Husayn Haraw himself a renowned Sufi master from Azerbaijan In this short didactical poem of one thousand rhyming lines Shabistari skillfully references the body of poetic imagery used by previous Sufi masters in their works and contributes significantly to the codification of the terms used by Sufis to signify the facets and realities of the journey to awakening to Reality Shabist r s penetrating answers cover a variety of themes on the Sufi path and the progress of the human soul and reflect the influence of the doctrine of the Unity of Being represented in the work of Ibn Arabi among others His exposition elucidates the interconnectedness of reason

revelation and unveiling in the symbolic garden that offers both the thorns as well as the heady perfume of spiritual awakening Recognized as a classic of medieval philosophy and theosophy The Secret Garden was first brought to western attention in Europe in the 17th century and continues to be appreciated as a masterpiece in the canon of Sufi literature You ask me to explain to you what thinking is as you are still confused as to its meaning Thinking is travelling inwardly from illusory nonexistence to the Real that is leaving the separation of multiplicity for the gathered whole Go and sweep out the house of your heart prepare a place for the Beloved When you leave He comes in and shows His majesty to your purified of yourself Like the growth of the seed into the form of the tree a line of movement develops from the inner point of truth into the outward form When the traveller on the path has completed the circuit of return to separation then his last point as man is joined to the first of the Real

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The Secret Rose Garden Sad Ud Din Mahmud Shabistari,Florence Lederer,2008-04 Sad Ud Din Mahmud Shabistari 1288 is one of the most celebrated Persian Sufi poets of the 14th century He was born in Tabriz in 1288 687 AH where he received his education He became deeply versed in the symbolic terminology of Ibn Arabi He wrote during a period of Mongol invasions His most famous work is a mystic text called The Secret Rose Garden Gulshan i Riz written about 1311 in rhyming couplets Mathnawi This poem was written in response to twenty six queries concerning Sufi metaphysics posed to him by the great Rukh Al Din Amir Husayn Harawi d 1318 It was also the main reference used by Franois Bernier when explaining Sufism to his European friends in Lettre sur le Quietisme des Indes 1688

The Secret Rose Garden of Sa'd Ud Din Mahmūd Shabistari Florence Lederer,2020-09-28 The S f s conception of the Beloved is essentially personal though there is nothing to show that they worshipped Him as a person or assigned to Him a form Being pantheists they probably believed that He was the One Light shining in myriad forms through the whole universe One essence remaining the same Every moment the robber Beauty rises in a different shape ravishes the soul and disappears Every instant the Loved One assumes a new garment now of old now of youth Now He plunged into the heart of the

substance of the potter's clay the Spirit plunged like a diver anon He rose from the depths of mud that is moulded and baked
Then he appeared in the world And J m declares In neighbour friend companion Him we see In beggar's rags or robes of
royalty In Union's cell or in distraction haunts There's none but He by God there's none but He The S f s realized that it is
impossible in spatial terms to describe that which is even beyond pure spirit Plotinus has told us in a beautiful passage that a
We must not be surprised that that which excites the keenest of longings is without any form even spiritual form since the
soul itself when inflamed with love for it puts off all the form which it had even that which belongs to the spiritual world The
inability to describe to the uninitiated the secret love of the mystic for the Unknowable is made the subject of an exquisite
poem by the Indian poet Tagore I boasted among men that I had known you They see your picture in all works of mine They
come and ask me who is he I know not how to answer them I say Indeed I cannot tell They blame me and they go away in
scorn And you sit there smiling I put my tales of you into lasting songs The secret gushes out from my heart They come and
ask me Tell me all your meaning I know not how to answer them I say Ah who knows what they mean They smile and go away
in utter scorn And you sit there smiling

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MAHMOUD. SHABESTARI, 2018

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